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SPECIAL APPEAL FOR PRAYERS

In his Friday Sermon of August 23, 2024, Hazrat Khalifatul-Masih V (may Allah be his Helper) instructed us to recite the following prayers to remain within the fortress of Divine protection, safe from Satanic onslaughts:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation: Holy is Allah with His praise, Holy is Allah the Great, O Allah, bless Muhammad and the people of Muhammad.

(200 Times Daily for age 25+, 100 Times Daily for ages 15-25, 33 Times Daily for children and 3-4 Times Daily for small children)

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

Translation: I seek forgiveness from Allah, my Lord, for all my sins, and turn to Him.
(100 Times Daily)

رَبِّ كُلِّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِي وَأَنْصُرْنِي وَارْحَمْنِي

Translation: O my Lord, everything is Your servant. O my Lord, so protect me, help me and have mercy upon me!

(100 Times Daily)

His Holiness said that these days when Satan is trying to attack our Community and the world at large, the only way for us to remain safeguarded is through prayers. Hence, we should recite these prayers, not just during the days of Jalsa but throughout the year.

(Friday Sermon of August 23, 2024)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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The Holy Qur'an



إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ٥٤

Translation:

Allah and His angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace.

Short Commentary:

The sending down of blessings by Allah and His angels upon the Holy Prophet (Peace and blessings of Allah be on him) signifies that those who seek to retard the progress of his cause by slandering him and bringing false accusations against him live in a fool's paradise. By their nefarious activities they can do him no harm. His cause will continue to progress and prosper because God and His angels bless it.

(The Holy Qur'an with English Translation and Commentary Vol. 4 pp. 2587)

Hadith

عَنْ أَنَسٍ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

Translation:

Narrated Anas(ra): The Prophet(sa) said “None of you will have faith till he loves me more than his father, his children and all mankind.”

(Sahih Bukhari, the Book of Faith, Chapter: the love of the Messenger(sa) is part of faith, hadith 15)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
أَوَّلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً

Translation:

Ibn Mas’ud reported: The Messenger of Allah, peace and blessings be upon him, said, “The closest of people to me on the Day of Resurrection are those who sent the most blessings upon me.”

Sunan al-Tirmidhī 484

So Said the Promised Messiah (as)

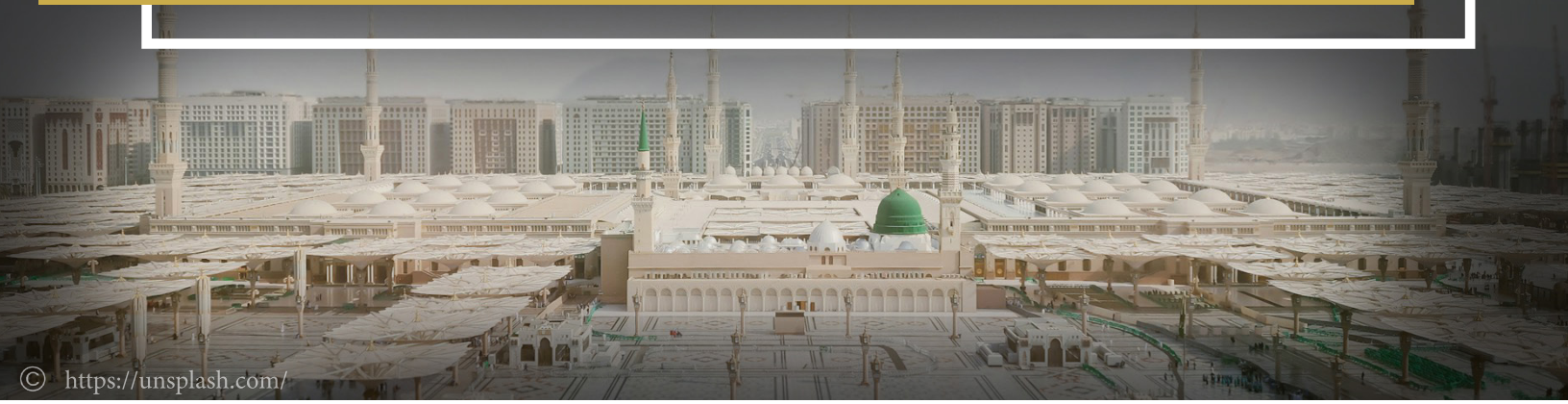


I always wonder how high was the status of this Arabian Prophet, whose name was Muhammad, (thousands of blessings and peace be upon him). One cannot reach the limit of his high status and it is not given to man to estimate correctly his spiritual effectiveness. It is a pity that his rank has not been recognized, as it should have been. He was the champion who restored to the world the Unity of God which had disappeared from the world; he loved God in the extreme and his soul melted out of sympathy for mankind. Therefore, God, Who knew the secret of his heart, exalted him above all the Prophets and all the first ones and the last ones and bestowed upon him in his lifetime all that he desired.

He is the fountainhead of every grace and a person who claims any superiority without acknowledging his grace is not a man but is the spawn of Satan, because the Holy Prophet has been bestowed the key to every exaltation and he has been given the treasury of every understanding. He who does not receive through him is deprived forever. I am nothing and possess nothing. I would be most ungrateful if I were not to confess that I have learnt of the true Unity of God through this Prophet. The recognition of the Living God we have achieved through this perfect Prophet and through his light. The honour of converse with God, through which we behold His countenance, has been bestowed upon me through this great Prophet.

(Ruhani Khazain, vol. 22, Haqiqat-ul-Wahi, pg.118-119, Essence of Islam, vol. 1, pg. 198)

Poem: The Glory of Islam (Shan-e-Islam)



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وہ پیشوا ہمارا جس سے ہے نور سارا نام اُس کا ہے محمد دلبر مرا یہی ہے	<i>That guide of ours, with whom everything is illumined, His name is Muhammad, he is my beloved.</i>
سب پاک ہیں پیبر اک دوسرے سے بہتر لیک از خدائے برتر خیرالوری یہی ہے	<i>All prophets are pure one better than the other But, from God Almighty he is the best of creation.</i>
پہلوں سے خوب تر ہے خوبی میں اک قمر ہے اُس پر ہر ایک نظر ہے بدرالطبی یہی ہے	<i>He is better than those before like a moon in his traits; All eyes are upon him he's the moon of dark nights</i>
پہلے تو رہ میں ہارے پار اُس نے ہیں اُتارے میں جاؤں اُس کے وارے بس ناخدا یہی ہے	<i>The earlier ones gave up on the way; he took us across; I dote upon him, he is the one who is the guide.</i>
پَر دے جو تھے ہٹائے اندر کی رہ دکھائے دل یار سے ملائے وہ آشنا یہی ہے	<i>He removed the veils and showed the way in. He joined the heart with the Dear; this is that friend.</i>
وہ یار لامکانی۔ وہ دلبر نہانی دیکھا ہے ہم نے اُس سے بس رہنما یہی ہے	<i>That Timeless Dear that Belovèd Who is Hidden. We saw Him ; through him he is the only guide. Today,</i>
وہ آج شاہ دیں ہے وہ تاج مرسلین ہے وہ طیب وائیں ہے اُس کی ثنا یہی ہے	<i>He is the King of Faith; he is the Crown of Messengers; He is pure and trustworthy; this is his very praise.</i>
حق سے جو حکم آئے اُس نے وہ کر دکھائے جو راز تھے بتائے نعم العطا یہی ہے	<i>All edicts that came from God, he acted upon them all; He told us all the secrets; He is the gift of the Giver.</i>
آنکھ اُس کی دُور ہیں ہے دل یار سے قریں ہے ہاتھوں میں شمع دیں ہے عین الضیاء یہی ہے	<i>His eye is very keen; his heart close to the Belovèd; With Faith's lamp in hand, he's the source of light.</i>
جو راز دیں تھے بھارے اُس نے بتائے سارے دولت کا دینے والا فرماں روا یہی ہے	<i>The knotty secrets of Faith he told them all. The giver of wealth He is the commander.</i>
اُس نور پر فدا ہوں اُس کا ہی میں ہوا ہوں وہ ہے میں چیز کیا ہوں بس فیصلہ یہی ہے	<i>I cherish that light; I am enamoured of him. He exists, and I am but naught; this is the final verdict.</i>
وہ دلبر یگانہ علموں کا ہے خزانہ باقی ہے سب فسانہ سچ بے خطا یہی ہے	<i>That unique beloved is a treasure trove of knowledge. All else is fiction; He truly is the infallible one.</i>

{ Shan-e-Islam - Selected Poems of the Promised Messiah (as) Durr-e-Sameen Urdu page 82,83 /
(PRECIOUS PEARLS) Durr e Sameen English page 69 }

Mawlid: Ways of celebrating the birth of Prophet Muhammad^(as)

Ata-ul-Haye Nasir, Ahmadiyya Archive & Research Centre

In 1920s, the anti-Islam rhetoric was intensifying in British India. In response, Hazrat Musleh-e-Maud, Mirza Bashir-ud-Din Mahmud Ahmad (ra), initiated a grand scheme of holding Seerat-un-Nabi jalsas throughout the country.

This scheme, launched in 1928, aimed to highlight the blessed character of the Holy Prophet Muhammad(sa). Elaborating on this, Huzoorra stated:

“The reason why people dare to attack [the blessed character of the Holy Prophetsa] is that they are unaware of the true circumstances of his life. [...] This has only one remedy, which is to deliver as many lectures as possible with such emphasis that

every person of India should become aware of his purity and life’s circumstances.”

Huzoor (ra) continued by advising the Muslims:

“So, it is our duty to make all the Muslims and non-Muslims of India aware of the Holy Prophet’s pure life. On the same day each year, this matter needs to be highlighted with special arrangement.”

(Al Fazl, 10 January 1928, pp. 1-2)

The background and details of this initiative have already been narrated in our article, “Hazrat Musleh-e-Maud’s services to the Muslim cause: Guiding Muslims of the Indian subcontinent amid religious and political conflicts”, published on 26 February 2021.

Seerat-un-Nabi Jalsa in 1931

In 1931, Seerat-un-Nabi jalsas were held all over India on 8 November. One such jalsa took place at Bradlaugh Hall in Lahore, where Hazrat Musleh-e-Maud (ra) delivered an address. It is noteworthy that Hazrat Musleh-e-Maud(ra) had previously delivered several addresses at this venue, particularly on inter-faith harmony and world peace, including in 1919, 1920, 1923 and 1927.

Announcing this jalsa, The Civil and Military Gazette wrote:

“A public meeting will be held in the Bradlaugh Hall in Lahore on Sunday, November 8, at 2 p.m., when speeches on ‘The Life of the Prophet of Islam’ will be delivered by prominent Hindu, Sikh and Muslim speakers. This is one of the many meetings which will be held all over India on the same day.” (*The Civil and Military Gazette, 8 November 1931, p. 7*)

The session was presided over by Syed Abdul Qadir Sahib MA, professor of history at the Islamia College Lahore. After Hazrat Musleh-e-Maud’s(ra) address, the president commended Huzoor’s(ra) vast knowledge about Islam and the life of the Holy Prophet (sa), stating that his address is a living proof of his love and devotion to the Holy Prophet Muhammad (sa). While the president was commending Huzoorra, some opponents of the Jamaat caused a disturbance and attempted to create disorder in the hall. In response, the president said:

“The progress of the Muslims is impossible as long as they comprise such evil and unwise people who cannot even refrain from opposing such a blessed gathering and such pure views.” (*Al Fazl, 12 November 1931, p. 2*)

Hazrat Musleh-e-Maud’s(ra) address

At the beginning of his address, Hazrat Musleh-e-Maud(ra) mentioned that he had not been feeling well for the past few days and was unsure whether he would be able to deliver an address on this blessed subject at the jalsa. Despite this, he deemed it essential to deliver

a short speech and to discuss the objectives of the scheme he had initiated in 1928.

Huzoor (ra) continued by presenting a method to eradicate the inter-religious tensions prevalent in British India at the time. This demonstrated his passion for establishing peace in society and fostering inter-faith harmony:

“I have been made subject to objections by various communities that I am the reason behind the many disorders which have emerged in the country. Everyone is free to hold any belief or view they wish and this is what Islam teaches. [...] Thus, those who possess such a view have the right to retain it until they are satisfied otherwise. However, as they are free to make any view they wish in relation to my intentions, in the same way, I have also the right to act according to what I deem the truth.

“I have witnessed in the last few years that the inter-communal relations have worsened so much that the holy personages of each other’s religions are also being attacked. Consequently, on one hand, the religious relations are being tarnished, on the other, the worldly relations also get disconnected. I have pondered over this point as to whether there is any method which can improve these relations.

“The best way which I have found from the Islamic perspective is that such a scheme be initiated to request the people of other religions that ‘Is there any one among you who could narrate the good characteristics of our Master, Leader, Guide and in fact, the one who has ameliorated us spiritually and worldly [the Holy Prophet Muhammad(sa)] – though there are a few among you who only see flaws in him. If there is any such person, they should come to the stage and narrate those characteristics so that the Muslims are assured that while some people deem it their huge achievement to speak ill of the Holy Prophet(sa), there are some others who value his blessed characteristics and services [to humanity at large].’ This method will minimise the rage and anger prevalent among the Muslims by seeing the other communities disrespecting our Master(sa), and consequently,

the inter-communal relations will improve.

“This is the first step, and the other communities also hold the right to demand from us to narrate the blessed characteristics of their religious leaders, and I believe that the day is not far away when the followers of different communities will narrate the characteristics of each other’s religious founders on the same stage. If Hindus and Sikhs will express good views about the Holy Prophet (sa), the Muslims will do the same about their religious founders, and this matter is not very difficult for the Muslims, since they have been taught that all previous prophets who came before the Holy Prophet(sa), possessed great characteristics and that there is no nation which has been ignored by Allah the Almighty, but rather, He has sent Prophets in all nations.

“When many such jalsas are held, the country’s situation will improve. [...] I believe that there is no one who is unable to see any characteristic in the holy personages of others. [...] Whichever religious scripture I read, I found certain attributes in them. [...] Hence, it will be a very blessed day for India when the people make a habit of seeing the good attributes of the other religions instead of finding their flaws.

“Some people object that I do not hold any right to initiate such a scheme, since [they believe that] I am not among the lovers of the Holy Prophet(sa). I believe that those who attribute themselves to the Holy Prophet(sa) should never forget his saying: *أَفَلَا شَقَّقْتُ عَنْ قَلْبِهِ*, meaning ‘Did you tear his heart open?’ [Sahih Muslim, Kitab al-Imaan, Hadith 96]. There can be no bigger oppression than to attribute something to a person which he does not even profess himself.” (Nabi-e-Karimsa ke Paanch Azimush-shaan Ausaf, Anwar-ul-Ulum, Vol. 12, pp. 351-353)

Huzoor(ra) then recited the following verse of the Holy Qur’an:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

“Surely, a Messenger has come unto you from among yourselves; grievous to him is that

you should fall into trouble; [he is] ardently desirous of your [welfare; and] to the believers [he is] compassionate, merciful.” (Surah at-Taubah, Ch. 9: V. 128)

Huzoor(ra) commented that although this verse is short, it embodies five great qualities of the Holy Prophet(sa). Firstly, God describes him as a Messenger. Secondly, as a Messenger raised “from among yourselves.” Thirdly, as one who finds it hard to bear the pain of others. Fourthly, as one who is supremely concerned for the welfare of humanity. And fifthly, as one who is compassionate and merciful to the believers. (Muhammad: The Kindred of Humanity, p. 1)

First characteristic

Huzoor(ra) said that the first great quality of the Holy Prophet(sa), mentioned in this verse, is that he is a messenger. The Arabic word رسول (rasul) means “the one who has been sent.” This single word ‘*rasul*’ points to an aspect that many European writers have overlooked, leading to unfounded attacks on his life. This aspect is that, as a messenger, the Holy Prophet(sa) had no personal ambition for greatness or leadership. He did not seek admiration from others; instead, he ensured that any worldly greatness he received was solely what was bestowed upon him by Allah the Almighty. Even before he claimed to be a prophet of God, he embodied all the qualities that define greatness in any human: truthfulness, courage, fortitude, sympathy, kindness, love, sociability, determination, quest for knowledge, and a passion for the people’s advancement. In short, he possessed all the admirable qualities found in any leader. These qualities alone, even without his role as a messenger, could have elevated him to a position of global leadership. Yet, he did not use these attributes for personal greatness. He had such extraordinary powers, yet he did not spend his time striving for political, intellectual or economic leadership, but in the contemplation of the true Beloved, in the solitude of the Cave Hira. The Holy Prophet(sa) never pursued personal success or individual greatness.

For a full forty years, he remained in the background. If after such a long wait, he did come to the forefront, it was due to a compulsion rather than an internal desire. As God said, “Surely, a Messenger has come unto you from among yourselves.” This means that when the Holy Prophet(sa) presents his revelations to his people, revealed by the Divine Being, he is not driven by personal ambition but by divine command. This attribute is found in all prophets, and thus, it should be understood that the Holy Prophet’s(sa) role as a messenger of God is consistent with this principle. Moses(as), Jesus(sa), Krishna(as), Buddha(as) and Zoroaster(as) were all accepted by different people, acknowledging that these individuals came forward for the betterment of their people. Why should the same principle not be accepted for our Holy Prophet(sa)? (*Ibid.*, pp. 1-3)

Second characteristic

Huzoorra continued, explaining that the second great quality mentioned in this verse is captured in the phrase: “From among yourselves.” This might seem like a simple attribute at first glance, but upon reflection, it turns out to be an attribute which serves to distinguish the Holy Prophet(sa) from the other leaders of the world. The purpose of all prophets’ advent is to lead their people to righteousness and serve as moral exemplars. It is obvious that a true exemplar must experience the urges and the constraints which all people have to experience, and confront the same conditions. This is why Christians believe that though Jesus(sa) was the son of God, yet he came to the Israelites in human form. Similarly, the Hindus have been led to believe that the avatars are incarnations of God come to us in human or other forms to serve as exemplars. This great attribute of the Holy Prophet(sa) has been emphasised in the words: “From among yourselves.” In another part of the Holy Qur’an, Allah the Almighty commands the Holy Prophet Muhammad(sa) to say: قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ, meaning “Say, ‘I am only a man like yourselves.’” (*Surah al-Kahf, Ch. 18: V. 111*) This indicates that the conditions faced by ordinary people have been

fully represented in the life of the Prophet Muhammad(sa), who guides as a perfect exemplar. In this respect the Holy Prophet(sa) surpasses all other prophets. There can be no denying, for instance, that Jesus(sa) was a true and a great Prophet of God, but we cannot say that he was an exemplar to all times and people. However, the Holy Prophet Muhammad(sa) is one among ourselves. It seems as though God, in this verse, is addressing all of mankind and stating, “O my people whatever your calling, rank or position, there is none amongst you whose peculiar conditions have not been reproduced in one form or another in the life of the Holy Prophet Muhammad(sa). Whether you are a king or a subject, in authority or oppressed, married and are responsible for your children, or a labourer, farmer or trader, the messenger sent to you is from among you. None should think that Muhammad(sa) would not be aware of their unique challenges. Let not kings think that he would not know the difficulties and dangers kings have to face, nor let the oppressed think that he would not know what it is to suffer oppression. He has had the experience of all conditions of human life. He has had occasion to know first hand the difficulties of all classes of people; he has had the opportunity to appreciate the innermost feelings of all of them. Being rich in the experience and the vicissitudes of life, he offers himself as a guide to you all, and in respect of all the conditions that human beings have to live under.” (*Ibid.*, pp. 4-5)

Huzoor(ra) recounted incidents from the Holy Prophet’s(sa) childhood and early youth, noting that this early life was so pure that the most bigoted Western writers and Christian historians had to acknowledge it. (*Ibid.*, pp. 7-8) After this, Huzoor(ra) narrated the exemplary morals of the Holy Prophet(sa) and addressed the common objections raised by non-Muslims regarding his marriage to Hazrat Aisha(ra).

Huzoor(ra) continued, emphasising the Holy Prophet’s(sa) enduring patience under oppression. The Meccans would carry out all kinds of oppressions against him; however,

whenever they stood in need, the Holy Prophet(sa) helped even his enemies ungrudgingly.

Huzoor(ra) stated that the Holy Prophet(sa) was a judge who maintained the confidence of his people. As a commander, he taught humanity many lessons in the strategy and ethics of warfare. He preached without temper, and without the least bitterness in either word or deed. He would always hear the other side devotedly. Negotiating for peace, he would accept the humblest terms, and while fighting, he would display great bravery. The Holy Prophet(sa) was engaged in commerce as well. Here again, we know from the testimony of Hazrat Khadija's(ra) servant that nobody ever displayed such a high degree of honesty as he did. (*Ibid.*, pp. 16-18)

Huzoor(ra) further said that while these examples may inspire Muslim, however, they cannot satisfy a non-Muslim. Remember in this connection, the claim of the Holy Qur'an according to which all that is best and essential in the teachings of former prophets is embodied in the Holy Qur'an. The non-Muslims would then, whatever their denominations, regard Muhammad(sa) as one of their own, having rehabilitated as it were, in his own teaching, what was best teachings of former prophets. God Almighty taught him, and through him the entire world, as it states: **وَأَنَّ مِنْ أُمَّةٍ إِلَّا خَلَا** **وَفِيهَا نَذِيرٌ**, meaning "And there is no people to whom a Warner has not been sent" (*Surah Fatir*, Ch. 35: V. 25). If all the different peoples of the earth have each had a warner, and all Prophets, as our Prophet(sa) has taught, are brethren, are we not justified in concluding that the Holy Prophet Muhammad(sa) is a brother to them all, a kinsman of theirs, including Rama(as), Krishna(as), Moses(as), Jesus(as), Zoroaster(as), and Confucius(as). All people, therefore, whether Indians, Persians, Egyptians, Japanese or Chinese can claim, as the Qur'anic verse has testified, that Muhammad(sa) the Messenger of Allah, is one of their own, as he has testified to the truth of the teachers of all nations much as the followers of these teachers testify to their truth. The Holy Prophet(sa), therefore, is connected to all nations of the

world. Every nation can regard him as their own. While the Holy Qur'an claims that the Holy Prophet(sa) is one of us, his life, in all its various bearings offers one continuous proof of this claim. (*Ibid.*, pp. 20-21)

Third characteristic

Huzoor(ra) continued by saying that the third excellence of our Prophet(sa), highlighted in the Holy Qur'an, is found in the phrase "grievous to him is that you should fall into trouble." At the advent of the Holy Prophet(sa), three particular groups were especially oppressed: slaves, women and the Depressed Classes. He liberated and uplifted them all. And why not? "Grievous to him is that you should fall into trouble." He could not possibly have tolerated the tyranny and torture to which these classes were being subjected, and did not rest until he had freed them all.. When killing of slaves was considered nothing heinous, he ordered that slaves who were mistreated should be set free. Further, the slaves were to be fed and clothed in the same manner as their masters and were not to be asked to do what the masters themselves would not do. If a master, for instance, would not engage in scavenging himself, he had no right to ask his slave to do it. Further the slaves were to be assisted in their duties. In this way the Prophet(sa) alleviated the miseries of slavery.

Then take the other class of the oppressed—the women. How pitiable was their plight! They were mistreated and divided as part of one's inheritance, and in some cases, baby girls were buried alive. In short they were treated as a wretched and fallen lot. However, the Holy Prophe(sa) taught: **خَيْرُكُمْ** **خَيْرُكُمْ لِأَهْلِهِ**, meaning "The best among you is he who is best to his family," and thus succeeded in correcting the wrongs from which women were suffering. He protected the interest of women by teaching that whosoever had two daughters and gave them proper education and good moral training, will have his abode in paradise. About mothers, he taught that not the slightest disrespect was to be shown to them.

The third class of people whom he liberated were those usually called the Depressed. It is

stated in the Holy Qur'an: اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰكُمْ, meaning "Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you" (*Surah al-Hujurat, Ch. 49: V. 14*). In light of this, he taught that one should not consider themselves high and another as low. In the eyes of God, rank is determined by the level of one's righteousness. How great and grand these words are. Simple, yet all at once they seem to raise the most depressed class to the highest level conceivable.

Then again, some people regard themselves superior to others. For instance, some Americans today seem to regard themselves as "Super Man", and consider themselves to be better than others. Islamic teaching in this relation is: لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ, meaning "Let not one people deride another people, who may be better than they" (*Surah al-Hujurat, Ch. 49: V. 12*). It is possible that tomorrow the advanced may come to a fall and the less advanced go forward. This has been so from the earliest times in this world. Therefore treat one another with respect. The Holy Prophet(sa), to conclude, established a grand conception of humanity in the world. He liberated humanity from all its fundamental inequities, and this is just the claim which the Holy Qur'an has made for the Prophet(sa): "Grievous to him is that you should fall into trouble." (*Ibid., pp. 22-25*)

Fourth characteristic

Huzoor(ra) further stated that the fourth excellence, pointed out in the verse, is contained in the words: "[He is] ardently desirous of your [welfare]." It is a most remarkable distinction of our Holy Prophet(sa). A common failing amongst human leaders is to exaggerate their devotion to a single principle, ignoring whether it benefits or harms the people. The Holy Qur'an appropriately describes the Holy Prophet Muhammad(sa) as being primarily solicitous of us, our good and our welfare. The teaching of the Holy Prophet(sa) provides for the needs of all people in all conditions of life. It does not inculcate just one principle and adherence to just that principle. It teaches

broad principles that can be adapted to varying situations and are primarily aimed at securing salvation for mankind. (*Ibid., pp. 25-26*)

Fifth characteristic

Huzoor(ra) continued by saying that the fifth great quality of the Holy Prophet(sa), pointed out in the verse, is contained in the words: "To the believers [he is] compassionate, merciful." A common human failing, is that when a leader bestows benevolence upon the world or any particular group, he begins to expect recognition and gratitude from those indebted to him. He expects them to acknowledge what has been done for them. However, as the Holy Qur'an points out, the Holy Prophet(sa) is far above this human failing. Instead of expecting acknowledgement from those whom he has benefitted, he himself feels grateful and indebted to them, and wants to serve them all the more. Being good to others, he feels as though it is they who are being good to him. He is thankful to others when others have more reason to be thankful to him. This is the very pinnacle of spiritual greatness, and only he can reach it who cares not for personal greatness, but rather, the one who is a messenger who stands up not on his own account but on account of the compelling message he receives from God Almighty. (*Ibid., p. 27*)

Towards the end, Huzoor(ra) said:

"In conclusion, I wish to point out that disagreements can never be eradicated from the world, and as long as Muslims attempt to make peace by completely eliminating all disagreements, they will never succeed. Peace can only be established on the principle taught by the Holy Prophet(sa), and that is to make peace despite the existence of disagreements." (Nabi-e-Karimsa ke Paanch Azimush-shaan Ausaf, Anwar-ul-Ulum, Vol. 12, p. 372)

While advising the Muslims, Huzoor(ra) said:

"Muslims are required to unite for their common goal [i.e. the propagation of Islam to all corners of the world], as this is the only pathway to success." (*Ibid.*)

Ride for Peace Spain 2026: Riding Through Al-Andalus

Report by Tauseef Khan, Milton-Waterloo



In March 2026, nearly 90 cyclists gathered in Andalusia from four nations: the UK, Canada, the USA, and Spain. They came to ride through its beautiful landscape and to carry a message of peace. The Ride for Peace is an annual international event organised by Majlis Ansarullah UK. This year it was based at the Basharat Mosque in Pedro Abad, the first mosque built on Spanish soil in more than 500 years. Fifty-five Ansar from the UK were joined by five from Canada, five from the USA, and two dozen local Spanish riders, all hosted with remarkable warmth by the Spanish Jama'at and the UK Ziafat team.

There could be no more fitting setting. From the 8th to the 15th century, Al-Andalus was a centre of religion, learning, and culture under the Muslim rule. In this ride, we rode through towns whose names still whisper of that era, alongside the Guadalquivir (Arabic Wadi al-Kabir, “The Great River”), through olive groves the Muslims first expanded a thousand years ago. Jaén province today produces more olive oil than any other province on earth, a living legacy of Islamic agricultural innovation.

This was not merely a cycling event but a Ride for Peace with the aim of Tabligh. In a virtual mulaqat with Majlis Ansarullah Canada in May 2024, Hazrat Khalifatul Masih V(aba)

emphasised the importance of creating cycling events for Ansar. Speaking of a recent expedition to Pedro Abad, Huzoor(aba) explained how cycling serves as a means both for personal health and for spreading the message of Islam Ahmadiyyat. Huzoor(aba) said:

“[...] Just recently 50 cyclists went from the United Kingdom to Spain, other cyclists from around the world joined them as well, and this became a means of preaching for them. They travelled 250 to 300 kilometres. You should have a separate event similar to this one. Keep those who you want to encourage separate, and organise a separate event for experienced cyclists [...]”

Hazrat Khalifatul Masih V(aba), virtual meeting with Majlis Ansarullah Canada, May 2024 [al-Hakam, “Cycling for a Cause”: alhakam.org/cycling-for-a-cause-hazrat-khalifatul-masih-vs-vision-for-encouraging-new-cyclists • video: youtube.com/watch?v=5BvOzrBHF20]

The Canadian Team

By the grace of Allah, five Ansar were invited from Canada, selected on merit through verifiable Strava fitness data:

1-Tauseef Khan (Lead Coordinator), Milton Waterloo

2-Junaid Chaudhry, Northern Ontario

3-Abdul Qudoos Chaudhry, Eastern Canada

4-Abdul Jabbar Zafar, Brampton West

5-Irfan Ahmad, Calgary

The team trained through the Canadian winter on indoor trainers, in the gym, and on Zwift, continuing right through Ramadan. A flight delay split the team on departure, but by the grace of Allah all five were reunited in Madrid and drove south to Pedro Abad, which is near Cordoba. Friday was spent assembling bikes, visiting the Basharat Mosque, and attending the riders' briefing, where the UK organiser set the tone: "Keep reciting Durood, look after one another, and remain positive."

Riding Through Islamic History

The route we rode was not chosen for its scenery alone. Almost every town along it still carried the memory of Al-Andalus in their very names.

Our base, Pedro Abad, carried a gentle irony: although "Abad" echoes the Arabic word for "everlasting," the town is in fact named after a medieval Christian abbot. Yet after more than five centuries of silence, the Basharat Mosque has now returned the call to Islam to this land. A short distance away lies Cordoba, which came under Muslim rule in 711 and grew into the dazzling capital of Umayyad Al-Andalus, a city of libraries and scholars, crowned by its Great Mosque.

Each town on our loop held a fragment of that Islamic golden age. Adamuz takes its name from the Arabic ad-damus, "the cave." El Carpio's landmark tower, the Torre de Garci Méndez, was raised in 1325 by a Mudéjar master mason named Mahomat, its silhouette modelled on the Giralda of Seville. Montoro, the Roman Epora, became Hisn Muntur, a fortress of the district of Cordoba, and still wears its Moorish old town in terraced streets above the river. Villa del Río's town hall occupies a converted Moorish fortress. And Andújar, whose ancient name Andura was Arabised to Anduyar, stands where the valley road meets the Guadalquivir,

whose waters the Muslims channelled to make this one of the richest farming regions of the medieval world.

Climbing onto the plateau, we reached Jaén, Arabic Jayyan, the frontier city that once guarded the road between Cordoba and Granada. Beneath the Villardompardo Palace lies its hidden jewel: the Hammam al-Walad, the Arab baths built around the year 1002 and, at some 450 square metres, the largest and best-preserved in all of Europe. To ride through this land was, in a sense, to ride through our Islamic history.

Ride Day 1, Saturday, 28 March: The Adventure Begins

Pedro Abad loop • ~104 km • 1,512 m climbing

The riders set off at 8:47 am on a clockwise loop through Cordoba province: Adamuz, El Carpio, Villa del Río, Montoro, and back. The terrain was relentless: constant rolling hills and over 1,500 metres of climbing. Difficulty struck us early. There were punctures, routes vanished from GPS computers, and one rider's Wahoo unit shattered on the tarmac. Yet our brotherhood prevailed. Riders waited for one another, shared spare tubes, and the UK support vehicles were never far behind. That evening, the Beacon of Peace welcome dinner brought some 250 guests together, including the Mayor of Pedro Abad, who presented the Canadian cyclists with a special award alongside their medals from the National Amir Sahib of Spain.

Ride Day 2, Sunday, 29 March: Battling the Headwinds to Jaén

Pedro Abad to Jaén • ~100 km • 1,067 m climbing

The second day was a test of endurance. A relentless north-easterly headwind made every pedal stroke feel like pushing a tank; on exposed stretches the group crawled at 11 to 16 km/h in near-freezing cold. At Andújar we crossed the ancient Roman bridge, strengthened during Muslim rule, then climbed 25 km onto the Jaén plateau. Having missed the lunch stop, our Canadian group pulled in at a McDonald's for a well-deserved burger and fries. At Jaén, the cyclists checked into their hotels, and that

evening a Tabligh reception drew around 100 guests from the local community.

Ride Day 3, Monday, 30 March: The Return

Jaén to Pedro Abad • ~100 km • 657 m climbing

By the grace of Allah, the final day was the gentlest. With the wind now behind us, the riders swept down from the plateau; roads that had punished them at 11 km/h the day before now passed at 27 to 29 km/h, a very good speed. There were a few mishaps. When Irfan Ahmad Sahib’s electronic Di2 gears failed mid-ride, the other riders pulled over among the olive trees and improvised a fix from a teammate’s bike; this was true brotherhood and ingenuity in action. The cyclists then rode in formation through Mengíbar, Andújar, and Montoro, through the same olive groves the Muslims had planted a thousand years before. The ride finished at the Basharat Mosque with medals and a well-deserved meal. After resting and saying goodbye to the other cyclists, the team drove to Cordoba to stand beneath the arches of the Mezquita, the Great Mosque of Al-Andalus, and the next day visited Seville (Arabic Ishbiliya), once the Almohad capital, where the Giralda, formerly the minaret of the city’s great mosque, still rises above the cathedral built in its place. From there the team departed for home.

Three-Day Ride Summary

Day 1, Pedro Abad loop			
Distance	Elevation	MovingTime	Avg Speed
104.2 km	104.2 km	5h 07m	20.3 km/h
Day 2, Pedro Abad to Jaén			
Distance	Elevation	MovingTime	Avg Speed
99.6 km	1,067 m	4h 49m	20.7 km/h
Day 3, Jaén to Pedro Abad			
Distance	Elevation	MovingTime	Avg Speed
100.2 km	657 m	4h 14m	23.7 km/h
Total			
Distance	Elevation	MovingTime	Avg Speed
304 km	3,236 m	14h 10m	21.5 km/h



304 kilometres and more than 3,200 metres of climbing, and all just ten days after Ramadan. By the grace of Allah, the Canadian cyclists were very fit, and the UK and USA riders remarked how impressive it was that the Canadians had trained so hard through the winter.

Ansar Brothers Beyond Borders

The true spirit of the ride was the love we received from our Ansar brothers from other countries. Hafiz Ijaz Ahmad Tahir sahib, the UK event lead, captured it simply: “It is all about love, brotherhood, and spreading the message of peace and unity.” For us, it was an honour to represent Majlis Ansarullah Canada among brothers from four nations, all riding under one banner: “Love for All, Hatred for None.”

Lessons from the Road

The Ride for Peace is Tabligh on the bike. Every town we passed through, every local who saw our jerseys, planted a seed of goodwill and peace. Indeed, the journey showed what Ansar, men over forty balancing families and careers, can achieve when they are motivated by the desire to spread the message of Islam Ahmadiyyat and also keeping fit. Steadfastness and calm trust in Allah carried us through flight delays, shattered bike computers, and relentless headwinds. Indeed, physical fitness, as Huzoor (aba) has repeatedly reminded us, becomes a form of worship when it is turned to the service of Islam.

Alhamdulillah, Ride for Peace Spain 2026 was a resounding success. We pray that Allah enables us to ride together again, under the canopy of Huzoor’s (aba) prayers. Ameen.